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The Non-Subscribing Presbyterian

No. 357. JUNE, 1936.

COURAGE. FIRE. TRUTH.

"Baptised with the Holy Ghost and with fire"—LUKE III. 16.

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NOTES AND NEWS.

Crumlin—

The Rev. John Hinkins, M.A., will be installed in the Old Presbyterian Meeting House on Wednesday, 3rd June, at 3 p.m. A very hearty welcome is extended to members of other congregations. After the service tea will be provided.

The Rev. John Hinkins, Ed., Glas. Univ., 1902-5; Hackney Coll. 1905-8, M.A. (Glas. 1905); Missioner (Congregational), 1911-13; Minister (Unitarian), Accrington, 1913-16; London, Dingley Place, 1925-29, Bradford, Manchester, 1929.—"Year Book."

* * *

Our Moderator has just returned from preaching the School Anniversary Sermons in Bolton, where there were record congregations, and has now received an invitation to conduct Anniversary Services in Aberdeen. We feel that this will help to forge a link which should exist between the Scotch and Irish Churches. He also hopes to visit Dundee. Few ministers have had the opportunity of visiting our churches in so many parts of the world, but probably none have had the unique experience of seeing so many in such a short space of time. Returning, as befits the head of a modern church, by air from Manchester, Dr. Agnew was able to pick out nine different Unitarian Churches in just two hours. Two of these were in Liverpool and seven in Ulster. Flying is still in its infancy. In future, perhaps, the rev. fathers and brethren and all attending the Synod may have facilities to fly North and South, South and North, as need be. In the meantime we hope use will be made of the ordinary means to show our enthusiasm in Dublin by filling Stephen's Green Church, and rewarding with hearty appreciation the great trouble that is being taken by our Dublin friends to make the First Dublin Synod a great success. Make up your minds to go and have a real good time in Dublin.

* * *

The Annual Sunday School Conference will be held in Comber on Saturday, June 6th, at 3.0 p.m. The speaker will be Mr. D. W. I. Jenkins, M.A., of Stranmillis College.

* * *

The Rev. J. H. Rossington, M.A., B.D., of Birmingham, will preach at the United Service in the Ulster Hall this year.

* * *

July, 1936, Number published on the FOURTH Saturday of June. Copy should be in before Saturday, June 20th, at latest. Editor: Rev. John Barron, Ballywalter, Co. Down.

SUBSIDY FUND.

The Treasurer begs to acknowledge with thanks the receipt of the following subscription:—

The Killinchy Congregation (per Miss M. S. M'Cormick £0 10 0

Warrenpoint Congregation (per Rev. John M'Cleery) £0 14 6

Contributions should be addressed to the Rev. A. Davison, Dromore, by whom they will be gratefully acknowledged.

THE SYNOD MEETINGS IN DUBLIN.

—o—

The Synod Meetings to be held in the Unitarian Church, Stephen's Green, Dublin, on Tuesday and Wednesday, June 16th and 17th, 1936.

I appeal to the ministers, representatives or elders, and members of our Churches to make a point of attending the above meetings on this historic occasion. The Churches in the South, connected with the Synod of Munster, have now come into the general body; that is of the Non-Subscribing Presbyterian Church of Ireland, and the Dublin minister and congregation are extending a cordial invitation to the Synod to hold its meetings in their Church in Stephen's Green, and with their characteristic generosity, are arranging to accommodate all who attend free of charge. They are going to great trouble for our sake. It is our duty to be present at these meetings every year, and more especially this year, and thus show our Dublin friends that we appreciate their great kindness. It is up to us to make these meetings a success worthy of the occasion.—Clerk of Synod.

The programme is as follows:—

Tuesday, June 16th—

1.30—Delegates, etc., are invited to lunch by the Stephen's Green Congregation at the Russell Hotel, Stephen's Green.

2.30—Business meeting of the General Synod.

5.0—Tea in the Schoolroom.

8.0—Conversazione. Speakers: Rev. A. L. Agnew, B.A., D.D.; Rev. R. Nicol Cross, M.A.; Rev. W. A. Weatherall, Rev. E. Savell Hicks, M.A., an dothers.

Wednesday, June 17th—

10.0—Communion Service in the Church, conducted by the Moderator.

11.0—Annual Meeting of the Association.

12.30—Delegates are invited to lunch at Russell Hotel, and any who so desire will be taken to places of interest in Dublin.

Travelling arrangements have been made with the Great Northern Railway Co. Train timings are as follows:—

Outward journey on Tuesday, June 16th.

Belfast—Depart	8.15 a.m.	10.30 a.m.
Dunmurry—Depart	8.14 a.m.	
Lisburn—Depart	8.29 a.m.	
Dublin—Arrive	11.0 a.m.	1.10 a.m.

Return journey—

Dublin—Depart	3.15 p.m.	6.40 p.m.
Belfast—Arrive	5.55 p.m.	9.20 p.m.

Third Class return fare (two-day fare), Belfast to Dublin, 15/8.

Will all those persons who are going to the meetings kindly send, not later than June 6th, their names and addresses to the Clerk—Rev. J. D. Davies, Moneyrea, Comber, Co. Down.

Minister's Conference. — The 198th meeting was held on Monday, 20th April, the Rev. R. N. Cross, M.A., presiding. There was a full attendance of members. Mr. A. P. Winston, B.A., B.D., of Meadville College, Pennsylvania, U.S.A., who is on a visit to Europe, was present, and gave an account of the American Churches. The 199th meeting was held on May 18th, when the chair was taken by the Rev. John M'Cleery, B.A., S.T.M.

* * *

The Non-Subscribing Presbyterian can be obtained at the Depository, 35, Rosemary Street, Belfast.

* * *

Lady Kennet, replying to the toast of "The Ladies" at a recent banquet, reports the "Cost Accountant," said:—"It is very important to give the right jobs to the right person. Do you know the story of the seaman who was a stammerer, and who went up to his Captain and said., If you p-p-p-p-please, sir,' and the Captain said, 'Yes, my good man, what is it?' And the man said again, 'If you p-p-p-p-please,' and the Captain said, 'My good man, go away and come back in five minutes and sing it to me.' So in due course, in five minutes, the seaman came back and sang, 'Should old acquaintance be forgot and never brought to mind, the poor old cook's gone overboard and he's twenty miles behind.' "

ORDINATION AT BALLEE.

The ordination of the Rev. Charles Simpson, late of Plymouth, by the Presbytery of Bangor, took place in the Meeting House at Ballee, near Downpatrick, on Wednesday, May 6th. There was a large attendance, and clergy of Episcopalian and Presbyterian Churches were present. The weather during the afternoon enchanced the beauty of the surrounding country consecrated as the abode of St. Patrick. The Meeting House is typical of the old Presbyterian style, is commodious and stands in the middle of an extensive church-property, in which are also enclosed manse, school, stables, post office, the green, playing fields, and cemetery.

Rev. J. J. Magill, B.A., Moderator of Bangor Presbytery conducted the opening part of the service. The sermon was preached by the Rev. Frederick Munford, B.A., B.L, of Mountpottinger. The Rev. J. Glynne Davies of Comber, gave the exposition of Presbyterian Church Government: "When the Rev. David White and Mr. John Stitt of Ballee signed the Roll of membership of the Remonstrant Synod of Ulster, at its first Annual Meeting on May 25th, 1830, one hundred and six years ago, they did not sign away their Presbyterianism—

They adopted the Code of Discipline of the General Synod of Ulster sanctioned by that Body in the year 1825, as the Code of Discipline of the new Remonstrant Church.

The Rev. William Porter was appointed first Moderator of the new Society, and in his address from the chair, he declared—"We do not associate as Calvinits and Arminians—we do not associate as Unitarians or Trinitarians—we are Presbyterians." "We have emancipated ourselves and our Congregations from a state of spiritual thraldom and established our claim to those invaluable immunities wherewith Christ intended to make men free!"

That is still our position to-day—our Remonstrant Code is our Charter of spiritual liberty as Presbyterians—and most, if not all of us can say to-day, that by virtue of that principle of charity and liberty we have men and women of different Theological outlook worshipping with us Sunday by Sunday, and are loyal members of our Church.

We are not an opposition Church—our aim and desire is to co-operate with other Christian Churches in the Divine task of redeeming the world and win it over to the love and Service of Jesus Christ. Thus, we have retained our Presbyterian System of Church Goverment; it is our rightful inheritance, handed down to us by generations of faithful people, and after long years of test and trial, we believe it to be best System of Church Government, moulded more closely than any other, after the early Apostolic Church

As our Remonstrant Code tells us—"Every Association must be regulated by certain plans and its affairs must be conducted by certain officers." Thus the Government of our Remonstrant Churches is carried on by Sessions, Presbyteries and the Synod. The Session is composed of lay elders of the congregation, together with the minister. It is the duty of the Session to meet with regularity and watch over and safeguard the spiritual welfare of the congregation. The minister is moderator of his session by virtue of his ministerial office.

The temporal affairs of the congregation are in charge of a Committee whose members are appointed by the stipend-payers There is no direct ruling in our Code regarding the Chairmanship of Committee—but the custom has always been in the majority of our Churches, that the minister presides over the Committee meeting also—It is an established custom, faithfully observed by the majority of congregations.

The Session is the Session to-day—and members of Session are "ex-officio" members of Committee, with the minister as chairman there also.

Our churches are organised into groups called Presbyteries. A Presbytery consists of the ministers of a convenient district, with a lay elder from each congregation. The elder is appointed by the Session, to voice their wishes, protect the rights of the people and co-operate with the ministers in all matters relating to the spiritual and temperal welfare of the Churches within the Presbytery.

When a pulpit becomes vacant the Presbytery takes charge until a new minister is ordained or installed—thus assuring that the Services are regularly and worthily carried on and the spiritual needs of the congregation be fulfilled by a minister appointed by the Presbytery to its oversight.

When a minister resigns his pulpit he sends his resignation to the Presbytery—and when a call is extended to a minister, it first comes before the Presbytery for consideration, and if found to be in order, it is forwarded by the Clerk of Presbytery to the minister for his acceptance. In this way, the interests of both minister and congregation are safeguarded. Candidates for the ministry of the Church have to be approved by the Presbytery,

and if approved, a Candidate, or Student is received into the care of the Presbytery, who keep a watchful eye over his studies and his general progress.

Presbytery has the right to visit any church within its jurisdiction, enquire into its spiritual and temporal condition and report thereon.

The Common Council of the Church is the Synod, in which are included all the Presbyteries. As such it exercises final jurisdiction in all matters connected with the regulation and well-being of our churches. Each congregation is represented at Synod meeting by its minister and one lay elder or representative. This ensuring a just balance of power and co-operation.

Reports of Presbyteries, financial returns and all other matters relating to our Church life and activity, are submitted to Synod for its approval.

Such in brief, is the system of church Government our fathers established for us, a system which has been recognised by the Government of the Realm for well over a Century. We have been free to exercise all the privileges of worship and service for that long period, and for that freedom we feel a deep sense of gratitude

The Scriptures of the Bible are our Rule of faith. Jesus Christ being the Divine King end Head of our Church, we thank our Heavenly father for His Love and Mercy in the years that are past and we pray for His guidance and protection in the years before us. May we be loyal to our trust and realise the highest possibilities of our Church and Faith.

"In the freedom of the truth,
In the larger thought of God."

Let us pursue our Divine task and God's blessing will follow us.

The questions to the Candidate, and the pledge to uphold Presbyterian Church Government, was put by the Moderator. The Rev. Charles Simpson gave a statement of his religious beliefs touching the outstanding points of the nature of religion, the Church, the Bible, the Divine Master Jesus Christ, and the claim to the widest measure of intellectual liberty and respect for the individual conscience. Rev. D. J. Williams gave the ordination prayer, the Presbytery uniting in the laying on of hands, and afterwards extending the right hand of fellowship. The charge to the minister was given by the Rev. J. Dare Davies, and the charge to the Congregation was given by the Rev. J. A. Kelly, who intimated that this was his own home congregation, in which he himself had been brought up, and to which his own family still belonged. The Rev. Charles Simpson closed the service with prayer and benediction.

A reception took place in the School at which an excellent repast was provided. A table extended from side to side at the top end of the room, and two parallel tables extended from that to the further end of the room. The catering was excellently done by the U.M.C. The toasts were "The King; the Governor and Prosperity to Northern Ireland; the Newly Ordained Minister; the N.S. Presbyterian Church of Ireland; Other Churches; Ballee Congregation; Civil and Religious Liberty all the world over; The Press; Hospitality of Congregation; The Chairman."

The representatives of the leading newspapers were present, and group photographs of ministers were taken for the next day's papers.

The Rev. C. Simpson in his farewell sermon at Plymouth stated that the pulpit was not the place for discussion of party politics, or for lectures on social economics, which inevitably introduced elements of discord and division into the spiritual life and fellowship of a church. During the war Mr. Simpson served in Mesopotamia.

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CORRESPONDENCE.

Sir,—It would be interesting to hear from some of those who object to the minister's right to preside at the meetings of the Church Committee what their interpretation of the first "Rule for the management of business in Church Courts" is.

The rule passed by the Synod states "Each Court shall be under the superintendence of a President or Moderator elected (except in the case of Sessions or Committees) by the Ministers and Elders constituting the Court."

If this does not mean that there is to be no election in the case of Sessions or Committees language has no meaning. The word Committee has been added deliberately, as it does not appear in the Code of the Remonstrant Synod, and however vague the language may be claimed to be, the intention of the framers of the Code and the Synod at the time is obvious.

"Presbyter," however, goes to needless trouble. The position of the minister does not depend on the Code, but on the Constitution of the Church itself. Article VI. lays down that "The constitution and Government of the Church is Presbyterian." That being so, the position of the Minister is beyond dispute since it is exactly his position that gives the name to that form of Government. It is as ridiculous for any Presbyterian to deny the position of a Presbyterian minister as it would be for an Episcopalian to dispute the authority of Bishops. A Church which is entirely controlled by a Committee, in which the minister has no place whatever, except what they are please to allow him, can make no claim whatever to be a Presbyterian Church. It could not even claim to be a Congregational Church.

The Presbyterian System is ideal for such congregations as ours. It gives authority to no individual, clerical or lay, it holds us all together, and its success amongst the Churches around us should be sufficient for us. It cannot be said that our departures from it have been an improvement. We need it to-day more than ever in our history. But whether we like it or not, we exercise all our rites of marriage under it, and we are still entitled to share in Presbyterian Funds, such as the Widows' Fund. We cannot consistently claim to be Presbyterians and at the same time simply have a form of Government which in brief consists of every congregation or probably of a few dominant people in it doing exactly as they please.

It is lamentable that just because a few people in three or four congregations at most, object to a system which has proved itself to be one of the finest in the world and which may be the salvation of many of our Churches and can do harm to none, our Constitution has to be watered down to mean nothing at all. Surely they will think of others besides themselves. Ultimately their own strength lies in the strength of the denomination to which they belong.

A generation ago some four congregations, led by a minister who did not see why his own "wealthy and influential Church" should belong to any Presbytery, formed a so-called Congregational Union. To-day one of those Churches is sold and the "wealthy and influential Church" is the greatest problem of the Presbytery to which it finally had to return. It is no longer wealthy or influential. The experiment was a disastrous and tragic failure, and yet we seem unable to learn any lesson from it. The religious position for which we stand is one which appeals to multitudes of thoughtful people to-day. We inherited at one time the cream of Presbyterian Churches, and amongst our ministers we have had many outstanding men. No denomination should have made more headway, and if we have not succeeded better than others the fault must be looked for, not in the Faith which we stand for, but in lack of unity and organisation amongst us. It is to be hoped that ministers and laymen will realise that there can be no organisation where people will not sacrifice something of their own ideas for the sake of the common good. It is surely not asking too much to expect all to agree to accept a system which places no burden on anyone, and has been proved again and again to be a source of strength to all, and which is above all ours by right of inheritance, and from which we have at no time

consciously departed. If we are Presbyterians we must be so in more than name, and if we are not willing to be so we should surrender the title since it stands for something which we refuse to accept.

NON-SUBSCRIBER.

OBITUARY.

Mrs. Catherine Hogg.

We record with sorrow the passing of Catherine, widow of James Hogg, a faithful member since her marriage of First Presbyterian Church (Stream Street), where she and her family of three girls and three boys all worshipped, to whom the sympathy of the congregation and of the community is respectfully tendered. The services at her son-in-law's house, the church and graveside were very ably conducted by Rev. W. H. Townley Tilson, M.A., who has the oversight of the congregation during the vacancy at Downpatrick.

Miss Rachel Cochrane.

Miss Rachel Cochrane, the dearly-loved sister of Margaret Newman, entered into rest on April 15th at her residence, Saul St., Downpatrick, after a long life of unselfish devotion in the Church at Stream Street, as a teacher in the Sunday School, and organist for over 40 years. She was earnest and zealous in every good work, and leaves behind her happy and sweet memories in the hearts of many of her pupils, loved by all who knew her, and an example of fidelity in what she considered her duty. "The memory of the just is blest." Miss Cochrane had been a constant reader of this paper since its inception. The Rev. Shaw Brown conducted the services at the home and in the Church. His kindly offices were much appreciated.

Ordination is an initiation into the Presbyterial Succession. Installation is placing a minister in charge of a congregation. In the case of a first ministry in the N.S.P. Church, where a minister has not been previously ordained, the ordination and installation services are combined; where there has been previous ordination, the service is one of installation only.

REVIEW.

"The Problem of Mixed Marriages in Ireland"—Presbyterian Press Bureau, 1d. This is a pamphlet containing abstracts of the marriage laws in Ireland relating to Protestants and Catholics. "Mixed marriages are alarmingly on the increase, and the Church of Rome is finding them to be an easy and fruitful method of securing adherents to their Church. Last year a parish priest in a large Roman Catholic Church in Northern Ireland asked the members of his congregation to supply him with the names of all Protestants known to them who had any connection with Roman Catholics, either by heredity, friendship, or mixed marriages. The result of this piece of propaganda was that on one Sabbath 41 Protestants openly joined the Church of Rome."

An old and very learned Roman Catholic priest ,who had given two fortunes to the Church, yet had sufficient left for himself to retire upon, decided to do so. He was extremely broad-minded and abreast with modern thought and cognisant of all that was transpiring among the Unitarian and Free Christian Churches in England. He said that he had never joined the Dissenters, "because having been under one Pope already, I didn't want to put myself under another. The advantage you have in the Roman Church is that you do know who your Pope is, but among the Dissenters you don't know!"

Foreman: "Do you think you're really fit for hard labour?"

Applicant: "Well, some of the best judges in the country have thought so."—Exchange.

Thee we adore, O hidden Splendour, Thee,
Who in Thy Sacrament dost deign to be;
We worship Thee beneath this earthly veil,
And here Thy Presence we devoutly hail.

—Presbyterian Hymn Book.

REPORTS.

Rosemary Dramatic Society. — The latest production in April was "The Key of the Door," by J. E. Lowe, M.A. The play was skilfully rendered by Mr. Eric M'Dowell, Mr. Tom Patterson, Mr. Tom M'Neill, Mr. Norman Castellano, Mr. Andrew M'Neill, Mr. Victor Running, Miss M'Cafferty, Mr. Victor Hutton, Mr. Fred Barclay, Mr. Ivan Stanfield, Mr. T. H. Brennan, Mr. Norman Arbuckle, Miss Muriel M'Cullagh, Miss Doreen Standfield, Mr. Noel Strain. Our correspondent sent detailed criticisms of the actors, but the M.S. reached us too late for insertion in the May Number. In any case, the Editor would prefer not to publish detailed criticisms of the play or of the producer of the play.

Ballee.—The "Down Recorder" publishes, as a Notice of Charitable Bequests, a long list of benefactors by the late Rev. J. H. Bibby. To the Orphan Society £25. £300 to be invested towards the annual salary of organist of Meeting House. If congregation ceases to meet for worship, the said capital sum of £300 passes to Trustees of N.S.P. Sustentation Fund. To Unitarian College, Manchester, 3,000 volumes from his library, and all his pamphlets. £250 for an annual prize of New Testament Greek, at U.M.C., to be known as "The Bibby Prize." China, glass and curios to Warrington Museum. Property at Killaird for providing Holiday Home for poor children of members of the Church. If the gift is not accepted within a year, proceeds pass into his residuary estate. (It has not been accepted after prolonged consideration). The remainder of his goods, and all other the residue of his real and personal estate, after all necessary payments have been made, to the U.M. College, Manchester, subject to payment to his housekeeper during her life of the sum of £50. Probate granted 18th February, 1936. Martin and Henderson, solicitors.

Domestic Mission. — To Miss Anna Jarvis, Philadelphia, is said to belong the honour of the inauguration of Mothers' Day in the American Churches. The death of her mother caused this devoted daughter to set aside one day in each year to be consecrated to the memory of one she so dearly loved. The custom is taking root in this land, and gives promise of becoming an established custom. On May 10th our Mission Services were devoted to the honour of mothers, each one wearing a flower — white for those who have passed to the new life, and red for those still with us. The music and address were appropriate for the occasion, and the congregations joined heartily in the Services. The Swimming Club has commenced the season with a large increase in membership. This healthful form of recreation is making a strong appeal to our boys and girls, some of whom have made excellent progress in mastering the art. The Club has been fortunate in completing arrangements for the use of the pond one evening each week. Since the coming of the warmer weather the lure of the country and seaside is very strong, particularly for those who are shut up in factories and mills during the greater part of the year. We can appreciate their desire for the freedom of the open air in the summer, gratified at the same time for the loyalty of our people to the work of the Mission and its traditions. The devotion of our teachers and workers who throughout the year give so generously of their time and thought is worthy of the highest praise. The Annual Flower Services will be held on Sunday, 31st May, at 11.30 a.m., 3.30 p.m., and 7 p.c.—W.E.

Holywood.—A Sale of Work was held in the Schoolroom on Friday, 1st May, to help the congregation to meet extra expenditure connected with repairs and renovation to the church fabric. Mrs. Omar C. Nelson was to have presided, but owing to the serious illness of her sister was unable to attend. Her place was worthily taken by Miss Praegar, and the Sale was opened by Mr. Francis A. Heron, D.L., J.P., who spoke of his own and his family's association with the congregation. Thanks to the organisation and labour of a splendid band of workers, and to the attendance of a good company of buy-

ers, including representatives from almost every religious denomination in the town, the sum of £176 15s 6d was realised. The stall-holders were:—Needle and fancy work, Mrs. W. Patterson, Mrs. James Shannon, jun., and Mrs. Fox. Cakes, Mrs. Steele, Mrs. Harvey, and Mrs. Hugh Shannon, jun. White Elephants, Mrs. Gardiner, Miss Nelson, Miss Praeger, and Miss L Patterson. Sweets, Mrs. Lockett, Mrs. Robinson, Mrs. D. Lockett, and Miss E. Meneely. Groceries, Mrs. W. Shannon, Miss S. Meneely, and Miss Betty Shannon. Teas, Mrs. G. Henderson, Mrs. Sharman D. Neill, Misses K. and O. Neill, M. Graham, E. Henderson, Jean Shannon, Mollie Patterson, Mrs. G. Brown, and Mrs. Hunter Smith. Flowers, Miss Betty Patterson. Games, Masters W. Patterson and R. Robinson. Ice cream, Miss Myra Shannon. Fairy well, Gertrude Shannon and Barbara Meneely.

THE SCRIPTURES.

It might be said of us, as has already been said of a certain Liberal Christian Church: "We do not teach that the Scriptures are either verbally or uniformly inspired, but in a general sense only. We consider that they contain much that is truly the product of Divine inspiration, but that with things literally true are mingled other things to be allegorically and spiritually understood (as Origen taught), and again passages that are fanciful or even positively disedifying. We recognise that the books of the Old Testament are of very unequal value.

"We would further suggest that there are evidences of the highest inspiration in other Scriptures of the world. Indeed, the knowledge of Eastern religions and psychology, which has become increasingly available during recent years, has thrown a great flood of light on the interpretation of Christian doctrine."

ULLIN.

"If God were to cease from speaking the Word, even for a moment, heaven and earth would vanish."—St. Augustine.

CREMATION.

Cremation in Ireland is illegal; so it was in America, where it first began. We happen to have known the man who began it. He believed in it, and had advocated it. About a year before a start could be made, an old man to whom he had given a helping hand died, and he became responsible for disposing of the body. Our friend put him in pickle and kept him in the cellar until the crematorium was ready; and this was the first cremation in the U.S.A.

An eminent minister has handed us a cutting from "The Times" of March, 1936 — a letter from a Surgeon Rear-Admiral—dealing with an analysis of "The Times'" obituary columns for 1935, which might be interesting and profitable to our readers. The letter refers to "changes which have taken place during the past 35 years in educated public opinion concerning funeral customs and the disposal of the dead," and during the last six years these changes have undoubtedly accelerated. The general trend of the changes in question indicate:—

(1) An increasing preference for cremation in lieu of ordinary burial; (2) a progressive discontinuance of the outward signs of mourning; (3) an increasing tendency to substitute for expenditure on floral wreaths, donations to the hospitals, to Haig Poppy Fund, and other charities.

These are welcome signs of a willingness and ability to leave explicit instructions concerning the disposal of one's own body (a duty many still shirks) of an increasing forethought for the feelings of those left behind, and of a more widespread recognition of the enormous sanitary advantages of cremation.—Ed.

THE DIVINE WISDOM.

Whatsoever is brought upon thee take cheerfully; and be patient when thou art changed to a low estate. For gold is tried in the fire, and acceptable men in the furnace of adversity. Put thy trust in God, and He will keep thee; order thy way aright, and set thy hope on him.—(Ecclesiasticus).

CHRISTUS REX.

(By St. Patrick).

Christ about me, ever near,
Christ in what I speak or hear,
Christ to teach me, and to lead,
Christ my help in every need.
Christ is heaven to those who know Him,
Christ is Life, and all things show Him.

This ancient hymn is recognised by all Commentators, including Professors Bury and Zimmer, as the very words of the great Irish apostle. This translation is made by me direct from the original.

F. H. ALDHOUSE.
Rector, Oldtown, Co. Dublin.

PRAYER.

For Session and People.

Almighty and everlasting God from Whom cometh every good and perfect gift, send down upon our Ministers and Elders, and upon the congregations committed to their charge the healthful spirit of Thy grace, and that they may truly please Thee, pour upon them the continual dew of Thy blessing, through Christ our Lord. Amen.

Women and the World.—The international solidarity of women needs strengthening. This is a man-ridden world, and hence the wars and the dangers of wars. Our Parliaments are all largely manned by men, more's the pity, and tycoons of diplomacy, statecraft and money-power are men. Women would become more womanly were they in a position forcefully to infuse true womanliness, the woman's outlook, into the world's affairs. — G.S.A.

THE DIVINE WISDOM.

"My son, if thou come to serve the Lord, prepare thy soul for temptation. Set thy heart aright, and constantly endure; and make not haste in time of trouble. (Don't act impulsively). — (Ecclesiasticus).

THE NON-SUBSCRIBING PRESBYTERIAN CHURCH OF IRELAND.

ANNUAL
SUNDAY SCHOOL CONFERENCE

WILL BE HELD IN THE

NON-SUBSCRIBING PRESBYTERIAN CHURCH, COMBER.

ON

SATURDAY, 6th JUNE, 1936.

AT THREE O'CLOCK P.M.

SPEAKER

D. W. T. JENKINS, Esq., M.A.

Subject: "Human Values and Modern Civilisation."

The Moderator: The Rt. Rev. A. L. AGNEW, D.D.

WILL PRESIDE.

Collection in aid of Conference Funds. Tea will be served at the charge of Sixpence.

Trains Ex-Belfast (B. & C. D. Railway) 2-15 p.m. return trains 6-40 and 8-10 p.m. Return Fare 9d.

Bus Ex-Belfast 1-30 p.m. Return Fare 1/3.

Secretaries please notify REV. J. G. DAVIES of numbers intending to attend, not later than Saturday, 30th May, 1936.

"What is divine Immanence? . . . We may say, that it is the doctrine of the Incarnation in a phrase. For if 'man is the Universe writ small,' Christ is man writ large, and is therefore the climax of that unity of life which is both man and the Universe."

Charlotte E. Woods.

* * *

"Oh," says somebody, "but it does you good to pray, even though there may be no such thing as God's hearing prayer." It might do an idiot good to pray when he knew there was no hearing of prayer on God's part; but, not being an idiot myself, I could not perform such a stupid exercise. I would as soon sit on a five-barred gate and whistle to the hills as offer prayer if I did not hope to be heard. If there is no God that hears prayer, I shall not pray, nor will any other rational being. Show prayers to be unheard of God, and you have shown it to be a folly. Show prayer to be a folly, and who will pursue it?"—Spurgeon.

CENTENARY OF PRESBYTERIAN CHURCH OF ENGLAND.

CELEBRATED ON MAY 4TH TO 8TH.

An article by Horace Thorogood in *Daily Express* sketches history of movement from 1836, when twelve congregations organized into a new denomination in the National Scottish Church, St. Peter's Square, Manchester (building does not now exist). Scotland had oversight of a few congregations in England, and still has t. Columba's, London, under its control. It is to be noted that the original title was: "The Presbyterian Church in England in connection with the Church of Scotland"--(too big a mouthful). "To enter a Presbyterian Church in England is for a Scotsman like going home" (!) That may be so—it depends on circumstances [Ed.] It is true to this extent that these congregations mainly depend upon families which have removed from Scotland to England. Beginning with 58 congregations (some dating from the ejection of 1662) they now number 547. Membership in the last century has risen from 50,000 to 82,000. The article says—"What is Presbyterianism? It is not a creed. Its doctrines and services are practically those of the Congregationalists; church-government between Episcopalian and Congregational (Yet a Presbyterian referring to the orthodoxy of a Congregationalist described it as "slippery as an eel"). Evidently great changes have taken place, for the P.C. of E. was as creed-bound as any Church could possibly be. Its ministers were mainly supplied from the three churches of Scotland, now united in one, and the dominating theme was—'Ruined by the Fall, Redeemed by the Blood and Regenerated by the Holy Ghost; and 'our grand old Calvinism'." "Not until we have realised the pains of hell and the length of eternity, do we know how precious is the blood of Christ!" (Eh, but that's the real sound doctrine!) The leavening influence in more recent years came in from the U.P. Church and the Auld Kirk. The ministry was interchangeable with that of the Scots Churches, and also the Presbyterian Church in Ireland. A hit is made against Unitarians and Socinians (sic!) "who called themselves Presbyterian." On the roll of the General Assembly of Unitarian and Free Christian Churches, there is a considerable proportion of the old English Presbyterian congregations, the outcome of the Puritan Supremacy in England, when Presbyterianism nearly became the established form in Great Britain as a whole. Presbytery however was declared illegal on English soil, and that until the 19th century. Hence the gibe from a Presbyterian minister, we once received: "You put up 'Presbyterian' in front of your churches to gull the people." "Thank you, but those churches were there before 'Unitarian' ever was invented!"

We may add however, that now the "Presbyterian Church of England" has become "Non-Subscribing."

— The Unitarian and — Free Christian Laymen's League.

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DEATH.

COCHRANE—April 15, 1936, at her residence, Saul Street, Downpatrick, Rachel, dearly-beloved sister of Margaret Newman. Interred in family burying-ground, Stream Street.

"The newest form of Liberal religious thought probably presents the gravest danger to the peace of the Church, for since the collapse of the Protestant agitation in 1902 Broad Churchmen have widely developed their claims, and some clergymen of this school have openly, since 1911, asserted the right to hold and to teach a non-miraculous Christianity, in which the Virgin Birth and the actual bodily Resurrection of our Lord find no place. Such claims have been repudiated by the Bishops concerned, but the movement is one which has still to be reckoned with."—"History of the Church of England."

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